

Communicative Practices in Mata Najwa “Bara Jelang 2019” (Ethnography of Communication Study)

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Abstract— Communication is a fundamental requirement that is done by humans in their daily activities. Each interaction is accompanied by a communicative practice that occurs at the Mata Najwa show in the form of oral, verbal and non-verbal conversation. Hosts and informants communicate using formal and informal languages (vernacular/colloquial) in order to feel familiar and without distance. Hosts and informants have their own communicative intention and purpose. Communicative actions that arise such as explorative, informative, evaluative questions and statements. This research uses descriptive qualitative method because the data analysis and data collection are described by words (phrase or sentence) not by numbers. The results of the study are words and expressions that contain SPEAKING elements according to Hymes (scene, participants, ends, act sequences, key, instruments, norms, genres).

Keywords— *Communicative Practice, Ethnography of Communication.*

I. INTRODUCTION

Communication is part of the language, where someone talks to others to convey messages and socialize with the surrounding environment. The way of a person communicate will be influenced by the culture and custom where the environment is located. The various communications such as when people are speaking to their interlocutor, they directly express the intention and purpose, or they express explicitly. And the second is they speak by pleonastic way then just express what they want to say, or they express the messages implicitly. So the interlocutor must conclude or guess the message of the talk. And the ethnography of communication is a study of research on language and society.

Some journals have previously discussed the ethnography of communication, including: *Methods, Perspectives and*

Analysis in the Ethnography of Communication (Zakiah, 2005), *Interethnic Communications in the Diglossic Community* (Suyitno, 2006), *Oral Interaction of Malay Language among Malaysian Teenagers* (Lateh and Othman, 2014), *Hansamo Modern Dance Boys Community Communication Style in Bandung* (Pujasari and Rafiqi, 2016), and *Two Ways Communication: A Learning Model in Samin Community in Sukolilo Pati* (Darmastuti and Prasela, 2010). So, they inspire writers to conduct this research about the ethnography of communication, the study of the communication style between humans that is influenced by the culture of the surrounding environment.

One example that always communicate consistently and openly as previously described, namely Najwa Shihab. She is a journalist and host in one of the national private TV. According to some people, Najwa or Nana is stylish and talkative in interviewing some of her informants such as judging and exposing (BBC, 2014). Those interviewed were from various backgrounds from the President to the common people. But this year is to be a political year, so Najwa often invites the local politicians to be interviewed and discussed about the hot and viral political issues.

Politics in Indonesia is experiencing the development of communication and culture, such as twitter wars between one camp supporters with others. Hash tag (#) war in social media comes to the real world, such as of t-shirt war. Observing this phenomenon signifies that there has been a change of communication in the political field among Indonesians, which used to respect with each other's choice, speaking politely, and not openly expressing hatred or joy to political any figures or opponents. It can not be denied that social media is one of the huge factors that influence the change. The incident is still closely warned of a clash between supporters who wore the “He Is Busy Working” (#Dia Sibuk Kerja) with “Change President 2019” (#2019 Ganti Presiden) T-shirt that occurred in the

car free day in Jakarta. This issue was then raised as a topic of discussion in Mata Najwa, titled "Bara Jelang 2019", this TV Show is very interesting to watch considering NajwaShihab is always passionate in asking questions to the informant who attended the incidents. So, the author's study material is to examine the ethnography of communication on Mata Najwa TV Show, "Bara Jelang 2019".

II. LITERATURE REVIEW

(Fiske, 2004, in Iriantara, 2014: 3) wrote that in a simple way, communication can be said as a discussion between two people or more for giving information each other in every way for the certain purpose. The communication expert share the communication understanding into 2 aspects, they are the communication as the utterance or message transmission and semiotics which think communication as the producer and the switch message.

While DeddyMulyana (2005, in Iriantara, 2014: 4) mentions three communication frameworks, including:

a) Communication as one-way action, namely the delivery of messages (information) from one / institution to others.

b) Communication as an interaction, showing communication as a cause or effect process reaction of the direction of alternating.

c) Communication as a transaction, such as communication as a personal process because the meaning and understanding of what we get is actually personal.

In a one-way framework, transactions and interactions, communication involves various forms of messages, such as Berlo (1995, in Iriantara, 2014: 3) stated that communication is the process of sending, receiving and understanding the thought and feeling in verbal or non-verbal by intentional or unintentional.

More broadly, Everett M. Roger (in Iriantara, 2014: 5) states that human communication is as the process of delivery the message to one person or more in order to change their habit. By this understanding, we can conclude that communication is done for the certain purpose. From this sense, it is implied that communication is done with certain goals.

In the communication process, there are some components based on (Iriantara, 2014: 8-9) involved in the process, they are:

a) Communicators: Includes some factors such as communication skills, attitudes, knowledge, social systems, as well as cultural, sociocultural and psycho cultural influences. In classroom communication for example, the teacher is the main communicator.

b) Messages: Arranged with elements, contents, and certain structures that are the result of the transformation of thoughts/ideas/feelings in decoding process of the communicator then decoded by the communicant.

c) Media or Communication channels: Used to convey messages absorbed through the senses.

d) Communicant: Contained such factors that exist in the communicator.

e) Effects: Consequences arising from the usual communication activities formulated as a change or affirmation of attitudes, opinions and behaviors. Effects are sometimes referred to as the communication goals or to demonstrate the communication success.

f) Feedback: Communication response during the communication process that can change communication message, communication media or communicator, such as raising hands to ask for more explanation.

g) Communication Disorders: Disorders that make ineffectivecommunication. It can be psychological, physical, semantic, or mechanical disturbances.

h) Environment: Influencing the process of human communication because the communication process does not take place in a vacuum space.

Thus, communication can be interpreted as the process of delivering a message which is made by a person (communicator and communicant) by using certain media and having a specific purpose that is influenced by environmental factors and disorders.

Humans speak to communicate. Can you imagine if people want something to others, but they can not communicate? So, human communication happens because of the need. Communication is done in the hope that there will be response or effect from the message recipient or also called the purpose of communication. Dimpleby and Burton (1985, in Iriantara, 2014: 12) mention the purpose of communication such as providing information, building relationships (relations), through persuasion, strengthen power, make decisions, and self-expression. Mulyasa (2005, in Iriantara, 2014: 12) summarized the purpose of communication to (a) Inform, (b) Educate, (c) Entertain, and (d) Influence. Humans always communicate to others because of the various needs within themselves that can be resolved through communication. And by communicating, communicators expect an effect or a result called the purpose of communication.

Furthermore, the ethnography of communication is an approach of discourse analysis based on Anthropology and Linguistics. The idea of ethnography of communication was first proposed by Dell Hymes (1962) in an essay entitled

"The Ethnography of Speaking" which gives a new synthesis in patterns of communication behavior in a cultural system, which is related to the cultural holistic context and other component systems. So, initially the ethnography of communication is called the ethnography of speech or ethnography of words (Sumarsono and Partana, 2002: 309). The field of ethnographic of communication study became popular since the publication of Gumperz and Hymes (1964) entitled *American Anthropologist*. After that, ethnographic of communication also focused on Sociological studies accompanied by interaction analysis and role identity. Giving the combination of these aspects, the ethnography of communication exists as a discipline that provides new information in a new way of describing the forms of communication behavior and its role in shaping social life (Saville-Troike 2003: 1). The ethnography of communication does not reveal the language structure used, it reveals the use of language in speech, more broadly, it is the language-based communication (Sumarsono and Partana, 2002: 310). Saville-Troike (2003: 1-2) also writes ethnographic of communication has 2 main focuses, they are the particular and general. On the one hand, ethnographic of communication is directed at the description and understanding of communication patterns in specific cultural situations. On the other hand, the ethnography of communication also leads to the formation of concepts and theories used in constructing a general metatheory of human communication. So, to meet both of them, the focus of ethnographic of communication required abundant data from diverse communities.

Hymes (in Saville-Troike, 2003: 3) repeatedly emphasizes that the inseparable aspects of how and why language is used and the consideration of using it is a prerequisite for recognizing and understanding linguistic forms. Meanwhile, ethnography of communication places language as first and foremost as a cultural form based on social situations.

Janet Holmes (2013: 372) states that ethnographic of communication is an approach for analyzing a language which designed with respect to sensitivity of cultural bonds. So, the language is analyzed not only in terms of Linguistics, but also how the language works in one particular culture and different in another. Meanwhile, Wardhaugh and Fuller (2015: 232) summarized by writing ethnographic of communication as an ethnographic framework that considers the various relevant factors involved in speaking in the form of descriptions in understanding of how certain communication events achieve their communicative goals.

Thus, the ethnography of communication is an approach in analyzing human communication as a form of culture in certain social situations. The study of ethnographic of communication is not a Linguistic study, but an ethnographic study, nor about language but about communication.

To analyze the communication behavior of one spoken person, we require the units of analysis. Hymes (quoted Ibrahim in Zakiah, 2008: 187) suggests units of analysis in the ethnography of communication called Nested hierarchy, which consists of: Situation speech (speech situation), Speech events (speech event), and Actions speech (speech act). Based on this unit of analysis, Zakiah (2008: 187) defines a description of the interactions that occurs in communicative practices, which include:

a. Communicative Situation: The context of the occurrence of communication. The situation can remain the same events if the location changes or the context may change in the same location. The communicative situation is an extension of the speech situation, the speech situation is not purely communicative, and speech situations may consist of communicative events and non-communicative events.

b. Communicative Events: Basic units for descriptive purposes. An event is defined as a whole intact compound. Components called by Dell Hymes as mnemonic, deacronized as SPEAKING, will be discussed next.

c. Communicative Act: Part of a communicative event. Communicative acts are generally coterminous with a single interaction function, such as referential statements, requests, orders, or verbal or non-verbal.

In analysis of ethnographic communication, an ethnographer does not adequately explore aspects of situations, events and speech acts. There are a series of speech components that accompany the situation, events and speech acts. Components of this speech can describe the communication patterns of a person clearly utterance. Hymes (in Sumarsono and Partana, 2002: 325-335) divided the speech component into 16 parts, namely:

a) Message Form

The form of the message which concerns in the way of something (the topic) is said or preached and changes the topic of the speech acts. Speech skill is an early requirement to convey something, therefore every citizen need to learn it.

b) Message Content

The content depends on the message form. Both focus on the "syntactic structure". As the example in a prayer line

"God protect my family!" The content of the message is the pray itself, while the form of the message is how he prays.

c) Background (Setting)

Background refers to the place and time of the speech acts, usually a physical state.

d) Atmosphere (Scene)

The atmosphere is related to a "psychological" background or cultural restriction of an event as a certain kind of atmosphere. For example, in formal situation, from serious to relax.

e) Speakers and Senders

f) Sender (Addressor)

g) Listener (Hearer, Receiver, Audience)

h) Receiver (Addressee)

These last four components are summarized into speakers and listeners. It can also be referred to as participants, for example the people who are involved in the utterance.

i) Purpose-Out (Goal-Outcome)

Variety of languages used in accordance with the intent to be achieved. For the purposes of that purpose the participants and the setting are adjusted.

j) Purpose-Goal

Purposes and intentions are difficult to distinguish but both refer to intent. Hymes calls it *End*.

k) Key

The key refers to the way, tone or soul (spirit) of speech acts performed. The speech acts can be different because of the key, for example between serious and not serious, respectful and disrespectful, simple and arrogant. In one condition, the key can beat the contents, for example in sarcasm. Tagging keys can be also from nonverbal language, such as eye blinking, gestures, fashion style, and etc.

l) Channels

Channels refer to the medium of speech delivery: oral, written, telegram, telephone and so on.

m) Speech form

In the form of speech, there are various language and dialect terms relating to the origin of lexical and grammatical material preparation. There is the term in mutual understanding, it is icalled Code. In terms of language use, there is the varieties term in a speech acts, which is special, known as a register. Also known as the term of speech style and personal.

n) Norms of interaction

Norms of interaction are typical behaviors and courtesy of binding speech that applies in a person, such as one person may / should not interrupt a conversation.

o) Norm of interpretation

Intrepretation has a norm that implies a trust system of the speech acts.

p) Genre

The genre here means the categories such as poetry, myths, fairy tales, proverbs, puzzles, insults, prayers, speeches, lectures, trades, circulars, editorials and etc. Genres often occur together with speech events.

Hymes then abbreviates the 16 components of speech by grouping the two adjacent components into one term, each term is combined and composed into acronyms into English meaning speech, for example, SPEAKING, or PARLANT in French (Sumarsono and Partana, 2002: 335 and Schiffrin 1994: 142, Holmes: 2013: 372, Wardhaugh& Fuller: 2015: 232). Each letter in the acronym is a speech / communication component, they are:

S: Setting/situation/scene: Background and situation, physical state, definition of subject state

P: Participant: Speaker, sender, listener, and recipient

E: Ends: Purpose (intent and result)

A: Act sequence: Sequence of actions, in the form and content of the message

K: Key: Key, in the form: tone, way, style, tone

I: Instrumentalities: Devices, including speech channels (verbal, non-verbal, physical, written, spoken) and speech form

N: Norms: Norms, including interaction norms and interpretation norms

G: Genre: Genre (text categories)

The SPEAKING can be used in exploring local taxonomy of communication units that are interconnected and integrated, such as: speech situations, speech events and speech acts. Although in the discourse, all units are considered important. However, it seems the level of speech acts is considered the most fundamental in the analysis of local communication, and alternation with discourse management. Discourse can be viewed from two sides, they are syntagmatically and paradigmatically. Both are speech sequences and speech classes. The larger units can be inserted the smaller units. For example, a party is a speech situation, and the conversation during the party is a speech event, the joke in the conversation is a speech acts (Hymes, in Schiffrin, 1994: 142).

III. RESEARCH METHODS

This study aims to describe the communicative practices that occur at the Najwa Mata TV Showhow based on the SPEAKING component. The research was conducted using descriptive qualitative method because the data were analyzed / collected by words (phrase or sentence) instead

of numbers. According to Moleong (2007: 8-13) there are characteristics of qualitative research, they are human as instrument, qualitative method, descriptive and the limit determined by the focus. The data source in this research is oral discourse spoken by NajwaShihab as the host, informants and victims or witnesses of Car Free Day intimidation who were attended in the Mata Najwa TV show in the form of a conversation. The respondents consist of the host, informants and victims or witnesses of Car Free Day intimidation. The data research was collected from a recording downloaded from Youtube in Jakarta on June 2, 2018. Mata NajwaTV Show is a TRANS7 talk show program hosted by NajwaShihab. The talk show titled "Bara Jelang 2019" was aired on Wednesday at 8:05 pm to 9:30 pm, on May 2, 2018. The show duration is 90 minutes with 7 segments. The technique used is record and observation. The data analysis techniques are including the following steps: (1) Data analysis and selection, (2) Identification and data collection, (3) Data categorization, and (4) Interpretation and explanation of data meaning.

IV. RESULTS AND DISCUSSION

The results of this study will refer to the components of speech initiated by Dell Hymes, namely: Scene, Participants, Ends, Act sequences, Keys, Instrumentalities, Norms, and Genres. The communicative practices observed in this study are described in communicative situations, communicative events, and communicative actions. The communicative situation takes place in the context of a Talk Show involving the host, informants, witnesses and victims of Car Free Day intimidation by having a conversation to discuss a chaotic political event when the Car Free Day occurred between supporters who wore the "#2019 GantiPresiden" with "#DiaSibukKerja# t-shirt. The observed communicative events are formulated in the acronym SPEAKING, as follows.

SETTING / SITUATION / SCENE

The talk show was broadcasted by TRANS7, hosted by NajwaShihab, titled "Bara Jelang 2019" aired Wednesday at 8:05 pm to 9:30 pm, on May 2, 2018, the duration is 90 minutes with 7 segments. As in previous debates, in this debate and attended by politicians from several political parties such as Gerindra, PDI-P, Mahfud MD, and others are doing well. Although there are several frictions between the invited guests when they are arguing their opinion.

The situation slowly began to rise or heat up when "Fera, The victim intimidation in Car Free Day" retold the chronology of the events she experienced at that time, and coupled with criticism and accompanied by condemnation

to the bully but the situation became conducive as the beginning. Then the host looked for the answers "Who is wrong in this intimidation and why the provincial government allows the Car Free Day as a political parties campaign? Every question is able to be answered well by invited guests. Then, the arguments began to be an issue to overcome the insistent questions of the host or commonly called Mbak Nana.

While these talk shows is running well, all participants also communicate well and are able to maintain ethics when speaking and discussing the topic. It indicates that they have prepared themselves from the opponent's attacks when the time of giving arguments or it can be said that they have a calm mental when faced the questions from Mbak Nana as the host and from the invited guests.

PARTICIPANTS

The talk show consists of speakers, senders, listeners, recipients who interact and communicate each other. As for the people involved, NajwaShihab as the Presenter (Host), FahriHamzah is the Vice Chairman of the House of Representatives, Ahmad Riza Patria is a politician from GERINDRA, member of the House of Representatives, Prof. Mahfud MD is a Professor of Constitutional Law of UII Yogyakarta, MaruararSirait is a Politician from PDI Perjuangan, YunartoWijaya is an Executive Director of Charta Politika, Prie GS is a cultural observer, Susi Ferawati and SitiTarumaselejure the victim of intimidation in Car Free Day, and Ade Selon is a commander of the Jakarta Youth Movement.

ENDS (OBJECTIVES AND PURPOSES)

1st Segment

Najwa: Mrs. Fera's, thank you for coming to Mata Najwa. Tell us what happened then?

Mrs. Fera: At that time, I was in the first line, the route was from a horse statue to the Hotel Indonesia roundabout. Approaching the roundabout, my son wanted to go to the toilet, so we first go to the toilet at the Pullman Hotel for 10-15 minutes. So we missed the line, we thought the line had turned back to Thamrin again. We were five person together. There were my friend, Mrs. Siti and her husband, her aunt, and my son. And we decided to go slowly. At that time, there was no crowd, but there are some people wore "#2019 GantiPresiden" t-shirt around. And I also see the movement from Sudirman street to the Hotel Indonesia roundabout.

The first incident, there was a line of black shirts written "#2019 GantiPresiden". People who wore the veil came up to me and then shout at me. I was

shouted but I ignored them. They mocked me from behind as I started walking to a lot of crowds.

I hold my son's hand tightly and then there were fat men, wore blue the blue t-shirt and the black guy mocked me roughly. Then I turned around and fought back. After that they offered me some food by laughing, yelling, and mocking at my face that my son almost separated from me.

I do not know all of them and the incident was around 5-10minute.

The above conversation shows Mrs. Fera's testimony of an intimidation she experienced in the Car Free Day is a representative of speech act, by stating, acknowledging, reporting, and giving a coherent and clear testimony. The testimony is to convey the truth or enter into an assertive of speech act. Mrs. Fera chronologically narrates the emotions and tears to NajwaShihab and all audiences.

2nd Segment

Najwa: I want to ask directly to Mr.Fahri. What do you think from the incidents?

FahriHamzah: I was asked as an ustadz (The holy Qur'an teacher) or...?

Najwa: As a politician and twitter activist.

FahriHamzah: Firstly, I want to make the frame. Democratic society is an active and dynamic society. With the choices and differences. Nowadays, we are grateful to live in a democratic society because the various kinds of the society come out as themselves. And we should be grateful than to be silence. So, the freedom will not give and support. Finally, if there is a problem about difference, it will explode into something harmful. The incident was clearly wrong because it allowed the meeting of two people with different political aspirations.

As a social value, there should be no intimidation among people of different opinions. So physical threats are not allowed. We must be aware that the different choice is a challenge.

Najwa:If you are invited to come CFD and given T-shirts...

FahriHamzah:I was once executed by using a machete, using a spear.

Najwa:You did not answer my question, if you are invited by Car Free Day, do you want to join?

FahriHamzah:I just relaxed about that

Najwa: You did not answer my question

FahriHamzah: I never get into frame, I always come out.

Najwa: Therefore please answer it, are you going to come?

FahriHamzah: I have not joined. That's hard for me...but I've been involved

Najwa: You did not answer my question. So, who is to blame?

FahriHamzah: I am as personal or social, I have experienced worse...

Najwa: But the victim is not you, what happened? Please answer!

FahriHamzah: What happened? As a social value...

Najwa: I will ask to another...

FahriHamzah:Wai!!! I will answer, I will consideras anpermissive.

Najwa: So, answer to the point Mr. Fahri

FahriHamzah: Intimidation should not occur for different opinions

Najwa: That's what I'm waiting that answer for. Okay, I want to ask to...

From the conversation above, we can see that Najwa repeatedly urged FahriHamzah to answer the question whether he will come to the event if he is invited and given shirts by the event committee. But he did not answer it directly and seem avoiding to answer the question, by conveying the matter which is not related to Najwa's question. So, Najwa as the host repeated the same question to get the answer, then the discussion went into the directive. In addition, Najwa had thrown the question to other informants if Fahri did not want to answer questions. It happened because there is an element of threatening in the question. The speech included the commissive speech. After getting an answer from Fahri, Najwa showed a sense of satisfaction by saying "That's what I'm waiting that answer for" then this statement includes expressive speech.

ACT SEQUENCE

The talk show consists of 7 segments, 1st segment started in the early minutes when the atmosphere looks calm when Najwa introduces the speakers. However, the situation began to tense and sad when Mrs. Fera and Mrs. Siti (Victims of bullying in Car Free Day) told what happened. Then continue with 2nd Segment, the condition turned into serious or formal when Najwa asks the informants about their response to Car Free Day incidents, then it heated up when the informant argued each other. Then on 3rd segment, the situation is still formal when Najwa inquired about hash tag (#) war. Then the speakers are given the opportunity to express their opinions and the situation becomes more tense

and serious. At the moment Prie GS (Culturalist) was given the opportunity to talk. The situation becomes more relaxed so that Najwa and the audience laugh together. Then on the 4th segment the conversation becomes serious again, when Najwa asks about "Is the issues of the authority always covered?". But this time the speakers expressed their opinions respectively. Followed by 5th segment which discussed about "Is politics wicked?". And 6th segment talk about "Learning to Become Political". Finally on 7th segment, Najwa asked the speakers' response to the topic about "Coalition which ease the conflict" and ended by Najwa's conclusions regarding the topics discussed from the beginning to the end of the show.

KEY

NajwaShihab as the host, her gestures did not look much movement, only the hand movements and play pens because Najwa position on the stage is sitting, but occasionally she scratched the parts of her body. The talking intonation is used by Najwa sometimes in a high-pitched and low-pitched. The way asked questions to the speakers is using the very clearly and firmly sentence. If the question has not been answered or did not relevant by the informant, Najwa will cut the conversation and switch questions to other informants.

FahriHamzah as an informant. He did not seem to do much movement but he just shoke his chair and often gave jokes that he seemed want to get out of the context of the question or give aunrelative answer to the host. Sometimes his statements sounded sarcastic someone or a certain party. While the speaking intonation sounded stable and calm. He also sometimes emphasized every opinion. The way he talked and responded the questions from the host was not serious but he used the non-verbal and verbal (mixed) language, but he still showed respect and shy feeling to the host.

Riza Patria was seen just moving her hands during the show. He spoke in low or quiet intonation and emphasized some certain words, repeated sentences that have been spoken in the previous segment. He gave some emphasis and satire to certain parties, and showed an enthusiastic attitude.

MaruarSirait, his body movements looked active (moving his hands and sometimes he shoke his chair at a certain moment). His intonation sounded stable, and tried to stay calm. For example when he said "The black campaign is an illegal process and must be arrested. For me politics is something which must be fought for what we believe to be

true. It does not justify any means, and this is what the legal process must go through."

Sentences are arranged neatly and chronologically, once interruption while other informants are arguing. Sometimes they used the informal language, As in 4th segment 4, he said "It's very clear", "Well, we just follow it, right"

Mahfud MD, did not move the hand much. His voice intonation of was calm, relaxed, and stable. But seemed to be serious based on the facts in responding the questions from the informant or the host.

YunartoWijaya, his intonation sounds a lot of emphasis in his statement. He used the high pitched if he tries to convince telling the truth. The way of his delivery is very clear.

Prie GS, he did not do a lot of gestures. He sometimes just moved the chair when talking. The tone of his voice was pitched, serious, but sounded harmonious because he used many poetic sentences. And sometimes he made a joke to melt the atmosphere.

For example:

Najwa: "Mas Prie, no response?"

Then answered by Prie: "Later. Advertising first.

"

Susi Ferawati, her body language looked nervous because she had to tell the traumatic and intimidation events she had experienced in Car Free Day. The tone of his voice rose as she told her story, and her voice sounded trembling as she tried to keep herself from crying when she conveyed her experience in chronological order.

INSTRUMENTALITIES (Speech-flow and Speech-form)

NajwaShihab told a lot of information included in the declarative words. She did not only use the verbal language but also using non-verbal language, we could see from the face and gestures. And Najwa's dialect was very characteristic although the stature was soft but the way she communicated was very straightforward.

FahriHamzah spoke using a very strong regional dialect that is used in certain areas, namely the typical dialect of Sumbawa, NTB. Then Fahri's speech also included verdictive speech acts, speech acts marked by right-wrong decisions.

Mahfud MD communicated including the expositives acts that used to simplify understanding or definition.

YunartoWijaya, his speech not only used sociolect but also Behavitif, speech acts that reflect social concern or sympathy.

For example:

Yunarto: "This is as if a debate between Jokowi's supporters and not. Analyze this event, so remove that attribute. I think, what can we judge from the events is we are watching that would be terminology or persecution that does not relate to what FahriHamzah said earlier. Because if we look individually, what is done is definitely an act that we should condemn together. I see this incident as not a political observer but as a human, that's the first point. The second point, which is very unfortunate is why both groups are left? And it must be clear! Bang Fahri did not mention the person".

The sentences of Riza Patria showed the act of assertiveness, for example the form of speech that binds the speaker to the truth of the proposition expressed, for example stating, suggesting, boasting, complaining, and claiming.

For example:

Riza: "Just go ahead. All can argue. There is something important that I want to convey in this forum. Related to our heterogeneous democracy and our great nation, there are two most important, namely honesty and justice. Please choose A or B. Help the choice to be fair to all. Injustice is very dangerous for the next generation."

Then he also thicked with the dialect of his native Banjarmasin, South Kalimantan.

MaruarSirait often sounded about sosiolect but from his tone sounded characterize firmly to his dialect from northern Sumatra.

Mrs. Susi Ferawati's statement in this show clearly used expressive speech form which is a form of speech that serves to express or show the psychological attitude of the speaker in a situation, such as blaming, anger that are very emotional. Her Jakarta dialect of is also very thick.

NORMS INTERPRETATION

The interaction rules on the talkshow are full of politeness and mutual respect even though the difference opinions are very clearly visible between the informants. The actual differences can lead to uncontrollable emotions. But the informants are very mature in facing the differences, so there is no conflict between them. And also when Susi Ferawati retold the intimidation chronology she experienced during the Car Free Day. She remained polite and careful in speaking so that her statement did not lead to misunderstanding in the future. NajwaShihab often interrupted when the speakers spoke because the answer she received was unrelated to the question. For example when

FahriHamzah answered the question from Najwa. Similarly, YunartoWijaya sometimes interrupted while other speakers were speaking. The goal was to clarify or disagree with statements submitted by other speakers. Mahfud MD in his sentence sometimes told about offensive/insinuating mistakes which is made by other speakers. Like his mahfud (MD) sentence,

"Yes. Imagine if a woman is you, with your children, your mother or your wife, then you are abused like that, in persecution, intimidation, yelled, and pushed? It's very cruel for any reason. There are people who argue that it's just framing by a certain group. Then if it is true, it is very cruel! And then the question is, why are you silent when someone else is being executed and intimidated?"

YunartoWijaya once blamed Ahmad Riza P, because M.

Taufiq, as Deputy Chairman of Jakarta Provincial Parliament. He is from Gerindra who also wore the opposing attributes in the Car Free Day.

GENRE

In the this aspect, communication activities in the Talkshow are political, and use many verbal and non verbal languages.

V. CONCLUSION

Based on the results of analysis and observation, the situation as well as communicative situation observed at the Mata Najwa occurred between the host and speakers in the form of oral, verbally and non-verbally conversation. The hosts and informants communicated in formal and sometimes used informal language to impress familiar, unobtrusive, maintain courtesy and respect.

The host and informants had the purpose and intent through the communication. The host spoke and performed in a speech strategy (repeatedly and gives a lot of questions) to dig up the honest answers from the speakers. While the speakers answered the questions as best they can. The speech patterns generally included in the opening of a conversation (host and informants). The main conversation (topic of current political issues), and conclusion (concluding the discussion during the talk show by the host). Furthermore, the communicative acts observed in communication activities between the host and the speakers at Mata Najwa included questions (explorative and confirmative) and statements (informative, persuasive, evaluative, representative, directive, and declarative), such as: inviting, asking, begging, complain, suggestion, and apologize.

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